

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the
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Rev. DAVID PICKERING, Editor.

MORALIST, NO. 13.

FOR THE CHRISTIAN TELESCOPE.

I have often wondered at the folly and caprice of mankind. When I have looked abroad into the world and observed the propensity of the multitude, my whole soul has been unnerved with astonishment. The garden of human nature is pregnant with instruction, and whoever diligently explores it will find it fraught with objects every way calculated to enrich the mind, and improve the moral condition of the soul. It furnishes an ample store for the speculative philosopher, the curious botanist, and for the serious moralist.

We will now turn our attention to the creature man; and court the favour of reflection for our assistance and improvement. Survey this poor dependent offspring of the skies, and mark his various and alternate wanderings. Behold him at the head of the natural creation, with form majestic, and inspired with mind celestial. View him of heavenly origin within; without, of form terrestrial. Kindred of earth and skies, and equal heir of death and life. Man's all is said in this: a body frail, and soul immortal. A lump of earth warmed by life's genial power, the soul's precarious home, is all imperfect man can boast! His body late from particles of matter, marked with sure decay, is but the fabrick of an hour: his soul is a principle, a spark divine; eternity's own image, which must bloom forever in perpetual youth!

From this view of the subject let the conduct and volition of man claim our consideration. Let us employ our moments in contemplating his frailty and incongruity of action. We have recognised him as a being endowed with an immortal principle, and at the same time clothed with mortality and made *subject to vanity* and death.—He is possessed of the image of his Maker, yet conscious of the weakness and dependence of a mortal constitution.—He is both sensual and spiritual. We shall therefore denominate the two natures here spoken of, the *earthly* and the *heavenly*; meaning by the earthly his external or mortal constitution, and by the heavenly, that internal or immortal principle, which survives the ruin of its tabernacle and returns to its divine Original.

All intelligencies, or every intelligent being, is eager to protract its corporeal existence. The thought of a dissolution strikes the stoutest heart with terror; and the firmest nerve is tremulous with fear.

There may indeed be instances, where the thought of *Death* has appeared less appalling; but they are comparatively trifling, when duly considered. For it is an ancient maxim, *that all a man hath will he give for his life*; and its correctness can be attested both by experience and observation. Every one is desirous to preserve from disease and decay his feeble nature: "for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the *Lord* the Church." Mankind not only desire to promote the health and vigour of the corporeal system, but are zealous in their endeavours to adorn it with every ornament and grace, which should have a tendency to render it attracting or interesting to the beholder. Much is done to varnish and give a peculiar polish to the external or visible man, while the internal or invisible man is lamentably neglected.—The propensity to make clean the outside of the platter is observable in all ranks of society. It is a predominant passion. It discovered itself in the garden of Eden, since which, its reign in the human system has been visible and unimpaired. In general, nothing is left undone, the accomplishing of which could in any degree contribute to the beauty or health of the perishable constitution. When dire disease preys upon man's feeble nature, how eagerly he seeks the healing antidote. Should one prescription fail of restoration, he flies for succour and relief to something more congenial to his case. Every exertion is used to counteract the baleful nature of the distracting malady. Should he by some unfortunate event, dislocate, or break a limb, with what impatience does he wait the arrival of the skilful surgeon, who shall place aright the disordered part. How willingly he employs every means in his power to hasten and produce a complete resituiton. If by some strange fatality his features should be disfigured, and so deformed as to be offensive to the beholder, with what anxiety and uneasiness his mind is filled: how active in removing the blemish and making the part agreeable and sound. Thus, every method is resorted to in order to preserve the health and beauty of the system. Has the countenance become pallid by disease, it is not unfrequently the case that the defect is supplied in some measure by the alternate application of *art*. There is nothing that could adorn, but is lavished profusely upon this perishing lump of earth? In thus acting, mankind have two things in view—1. a freedom from bodily pain and disease—2. the applause and admiration of the world.

(TO BE CONTINUED.)



FOR THE CHRISTIAN TELESCOPE.

To Professor Stuart, Andover, Mass.

REV. SIR—The principle cause of my writing to you again, is your entire silence to my letter, published in the 9th No. of the Christian Telescope. I have anxiously waited for a reply from you: and

considering the *length of time* since I have written to you, I have strong reasons to suspect that I may or shall have to wait sometime longer, and perhaps *forever*, without another solicitation should induce you to comply with my request. What you may think of my epistle which appeared in a former "Telescope," I am not able, at present, to conjecture or imagine—for I am certain, that it contained nothing inimical, but a serious and humble request. The nature and disposition of the request were fully and sincerely, though briefly stated in the letter. If you suspect the design or intention of it, different from what is there expressed, then are you very much mistaken.

And also, on the other hand, if you do not realize the importance of the request, and think it not worthy to spend your time in explaining *your own* writings, then, of course, how is the public to judge of the true merit of your work. Do you wish to publish books that people cannot understand in accordance to your creed? Are you not willing to unfold *abstruse* sentences and guide the inquiring mind into all truth? Is it an imposition, dear sir, or contrary to order, to call upon *you* for a true understanding of the scriptures? or do you think that your writings are *infallible* and must not be disputed? or are the Universalists, and other denominations which differ from you in religious tenets, such *ignoramus* or so destitute of mental acquirements and acute discernment, that they are beneath your humble notice? Again, I would candidly ask, may not your book to Dr. Channing, be quoted to prove the doctrine of *Universalism*, as much so as any that can be named? If it do prove this doctrine, as it is now understood by *many* and disproved by *none*, by your own writings, and you did not intend it, is it not incumbent on you to remove the *erroneous impression*? And, if you do not, what must the public think of your delinquency after such urgent solicitations? I have stated, my dear sir, the above questions for your serious consideration, and might have presented many more with propriety, if deemed expedient, all which naturally arose from the nature and circumstances of the case.—But I forbear.

Dear Sir, this is an inquiring age, many wish to be enlightened and taught the true principles of *theology*; and are you afraid to embark in giving an explanation of your writings when solicited, without fear of being criticised? When books are published, the community have access to them, and those who read these books on doctrinal points, can or ought to judge for themselves what principles are advocated, and consider well how they are proved and supported from scripture. It appears to me, evidently, that you profess to believe in *one doctrine*, and your book, *undeniably*, in some points, *proves another*, almost diametrically opposite. All I ask now, or even have done, is to have you reconcile these opposite doctrines, with what you profess to believe,

compared with what you have written. The Greek expression, *ta pan* or *ta panta*, will, doubtless, even prove "a stumbling block and a rock of offence," to your partial system, according to your own interpretation. But whenever you can remove this "stumbling block," then you may be styled, "well done, good and faithful servant, enter into the joys of our Lord." Yours, very respectfully,
Middleboro', Feb. 5, 1825. ROBERT CAPEN.

FOR THE CHRISTIAN TELESCOPE.

ETERNAL MISERY.

Every art and device is resorted to, in modern times, as it would seem from the conduct of many of the professed followers of the Saviour, to hinder free inquiry, instead of preaching the gospel. The most frightful representations of the torments of the damned, as they are called, are set forth for the purpose (it is to be feared) of terrifying weak minds.

Not long since, a certain preacher, who holds forth the doctrine of endless damnation as part of the gospel of Jesus Christ, applied the following text to a future state of existence, and the certainty of the eternal misery of some of the human race. Luke ix. 25. "For what is a man advantaged if he gain the whole world and lose himself, or be cast away?" He said they (i. e. the Universalists) generally got over a parallel text in Mark viii. 36. by saying that the word *soul* should be translated *life*; and then, with an air of triumph, said, "this text they cannot get over." I beg him and all others to keep cool, while they read the connexion in both these passages, which will prove two things; first, that the passages and connexions have no reference to a *future state*; and, secondly, they prove incontestibly that the *second coming of Christ* is already passed, if the Saviour's declaration can be relied upon.—Luke ix. 24, 25, 26, 27. "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world and lose himself; or be a cast away. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels; but I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God."

The reader will please to compare the above quotation with the following: Mark viii. 35, 36, 37, 38. and the 1st verse of the 9th chap.—"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it; for what shall it profit a man, if he shall gain the whole world, and lose his own soul* (life,) or what shall a man give in exchange for his soul (life)? Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels; and he said unto them, verily

* The Greek word (*psuchen*) which is rendered soul in the 36th and 37th verses, is twice rendered life in the 35th verse. Its meaning, therefore, it is perfectly obvious, is simply natural life.—Ed.

I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power." For further testimony on this important subject, the reader is referred to Matt. xvi. 25, 26, 27, 28. where he will find nearly the same language used. Now it appears to me that any professed minister of Christ who will apply these passages to a future state of existence must calculate largely upon the *credulity* of his hearers, or, which is not quite so bad, he is much too ignorant to be a teacher of religion.

TIMOTHY.

FOR THE CHRISTIAN TELESCOPE.

REV. MR. PICKERING,

Sir—I am desirous of being informed through the medium of the Christian Telescope, what you consider to be the most proper construction of the following passages of scriptures.

The first is in Acts xxiv. 25. where two things are to be noticed, 1st. what was the judgment to come upon which Paul reasoned? 2d. why did it cause Felix to tremble?

The next is in I. Thess. iv. 14, 15, 16, 17. Here I wish to know 1st. what is meant by God's bringing those with him who slept in Jesus? 2d. What is meant by those which were alive, and remained unto the coming of the Lord, not preventing those which were asleep? 3d. What is meant by the dead in Christ rising first? 4th. What is meant by being caught up in the clouds to meet the Lord in the air?

The last passage is in Jude 6th verse: where three queries are presented. What is meant by the Angels which kept not their first state; by the everlasting chains in which they are reserved, and the judgment of the great day unto which they were reserved? Your candid exposition of these passages, would oblige at least one

INQUIRER AFTER TRUTH.

EXPOSITION.

(IN REPLY TO AN "INQUIRER AFTER TRUTH.")

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts xxiv. 25.

Much speculation has been indulged respecting the memorable address of St. Paul before his royal auditors at Cesarea: and many honest christians have really supposed that it contained the most clear and satisfactory evidence of a *general judgment* in a future state of being. If such be the meaning of the apostle's language, it is certainly involved in no small obscurity.

Had it been the intention of St. Paul to impress on the mind of the Roman governor, the sentiment of a general judgment in a future state of being, it is evident that his language was but poorly adapted to convey so important a message: for nothing is said about a future state of existence, nor any allusion to the state of the dead. Now, had the apostle preached to Felix the doctrine of judgment or punishment in a future state of being, it would have been nothing new, or strange; for with these sentiments, the Romans were perfectly familiar, being inculcated by the heathen priests, as an essential part of their the-

ology: Besides, it is very natural to suppose that an *unbeliever* (that is, in the christian scheme,) would have been more likely to be seriously affected by such sentiments, when imparted by a priest in whom he reposed confidence, than when inculcated by a degraded *prisoner*, whom he probably viewed in the light of a deluded schismatick.

Let us now consider the topics of St. Paul's address—And *first*, he reasoned of *Righteousness*. This term, applied to man, signifies *right action*, or a course of conduct conformable to the wholesome rules of equity and justice. It is not difficult to conceive that the Ruler of an extensive province would be affected by a recital of the certain consequences which must result from a departure from the rules of righteousness; especially when enforced by the powerful eloquence of a Roman citizen, as well as a Jew by birth.

Second—He reasoned of *Temperance*.—Here, the axe was laid at the root: For *intemperance* was a prevailing vice among the opulent and powerful; and a vice calculated to sap the foundations of all government, and bring ruin and disgrace upon both Rulers and people. Intemperance comprehends every excessive indulgence, and draws in its dismal train an innumerable catalogue of evils and woes. Honour, health and prosperity are inseparably connected with the virtue of temperance, and an abandonment of its laws, by a ruler of the land, is sure to entail the most ruinous and destructive evils.

Third—To finish the climax, St. Paul reminds him of the fearful judgment which was ready to burst upon that devoted Province, as a token of the righteous indignation of the KING of kings, in consequence of their unbelief, and their wilful rejection of the gospel of Christ: thereby implying, that as God is no respecter of persons, he was not to expect a better fate, provided he obstinately persisted in refusing the wholesome tidings of the grace of God.—This reasoning, which brought the awful realities of punishment to the very threshold of the royal palace, awoke the fears of a princely auditor, and caused the proud Ruler of a Roman province to *tremble* beneath a weight of conscious guilt, and shrink before the majesty of truth, which rolled in melting and feeling accents from the tongue of inspiration.

(TO BE CONTINUED.)



FOR THE CHRISTIAN TELESCOPE.

LETHE.

The shadows of evening had length'ned around,
And cast a deep gloom o'er the landscape of green;
While memory, ever delighting to wound
Gave effect to the mantle that shrouded the scene.

As I sat on the brow of the moss cover'd mountain,
And silently gazed on the waters beneath,

I sigh'd to reflect that the generous fountain,
Contained not the virtues of classical Lethe.

The heart that for friendship or love is exerted,
Sees nothing in life worth its toil or its care;

When fortune abandons, and friends have deserted,
And leave us to mourn in the gloom of despair,

For vain the effect then, of truth or of time,
In vain are the hopes or the wishes we breathe,

We sigh to reflect that in whatever clime,
We are still doomed to pine for the waters of Lethe.

When I dwell on my earlier days that are gone,
On the friends of my youth, who have drunk of the
stream ;

It is painful to think that alone and forlorn,
I am left to lament o'er the flattering dream.

But far from my heart to repine or condemn,
The Lethean fount is spontaneous and free :

Yet I sigh to reflect while oblivious to them,
The effect of its waters is lost upon me.

Oh where shall the heart that's forsaken repose,
When fate has condemn'd it in silence to mourn :

And all its affections are centred in those,
Whom error has taught to condemn in return.

Let it seek the lone rock where the wild waters
roar,

And deep in the bosom of ocean beneath,—
Let the dark roiling billows envelope it o'er,
Ah ! this would indeed be the water of Lethe.

SEMPRONIUS

SELECTIONS.

FROM THE RELIGIOUS INQUIRER.

FRIENDLY LETTERS TO A BAPTIST.

LETTER 3.

In this I propose to examine a charge relating to our conduct towards Missionaries. It is unnecessary to state the precise words of the allegation. You charge us with embracing every opportunity, and seizing on all circumstances, which may bring them into disrepute, and thereby injure their usefulness in the cause of christianity.

I shall first notice the particular case to which it is presumed you allude ; and it is my intention so to handle it, as to give no rational cause of offence.

After Mrs. Judson's visit to the United States and her embarkation for India, a report was put into circulation relative to her extravagance in dress. The first public appearance of this was thro' the medium of the *Galaxy*, printed in Boston, and it speedily circulated thro' the anti-missionary prints. Such was the consequent excitement among the Baptists, that a committee was appointed to canvass the truth of the rumor. Mr. Buckingham, editor of the *Galaxy*, was waited on for his authority, which was freely given, and the investigation was finally closed, by publishing a vindication of Mrs. J. signed by the committee. This was published in a host of papers, and it is believed by all which gave currency to the former report. As to this affair, all seemed now at peace. Mr. B. had authority for the report which he deemed authentic. If he had been misinformed, he promptly made all the restitution in his power, by circulating the vindication. It was all the case required, and all that rational men *could* require.

But a circumstance occurred which put a new face on this affair. One of the committee acknowledged sufficient to warrant a repetition of the first report as true. More light being shed on the subject, it was noticed in the *Galaxy* : and others have followed, without a contradiction. Here the matter now rests. It is evident that the Baptists consider-

ed it a serious charge, implicating their order deeply. As such they viewed it, and as such they implicitly triumphed, in being able to vindicate Mrs. J. Their conduct evinced the light in which they saw she must be held, if the report should remain uncontradicted, and they have now the mortification to perceive that the vindication was worse than useless.

I believe this to be a plain statement of the case, and leave it for you to say, whether the blame rests on those who state unpleasant facts, or on those, whose conduct has caused the statement. If you would prefer to hide the faults of missionaries, rather than to open the eyes of the public to their impositions, I certainly mistake your character.

Other reports, relative to the profligate conduct of missionaries, have been told and substantiated beyond the range of contradiction, and is it possible you can doubt the propriety of these things ! Surely you cannot justify the plundering of the widow, and robbery of the ignorant, for the ostensible object of spreading the gospel ! But what can be your meaning ? I confess it is a paradox which I am unable to solve. If reports are circulated in our papers, which are not supported by facts, you shall never call in vain for a retraction. Nor is there a paper engaged in sustaining our principles, which has ever refused a reasonable request of this nature. Can any man in reason ask *more* ? will any man of candor do less than to fulfil the request ? So far are we, however, from laying hold of every circumstance of this sort, that not the *half* has been told. Anecdotes relative to this subject have been accompanied by *names* and *places* ; an important addition, which is seldom seen in papers of a different complexion. That you may be convinced of my ability to turn the tables on this subject, I shall refresh your memory by noticing a few circumstances. A story was told in a Boston religious paper, of one who justified himself for swearing, on account of being a Universalist. The clergyman, who related the story, nor the State, nor the youth, nor in truth any the slightest *fact*, could be ascertained on strict inquiry. Another, originating in the *Christian Mirror*, relating an anecdote said to be told by a clergyman at a meeting of ministers in Maine, relative to a woman of family, being ignorant of the name of *Jesus Christ*, in consequence of being brought up in a Universalian family, could never be ascertained in a single particular, tho' often requested and demanded. You must also have noticed a shameful tale in the *Religious Intelligencer*, printed at New-Haven, headed "Effects of Universalism." The person of whom it was related, never pretended to faith in the doctrine, nor were many other circumstances with which the story was garnished, founded in truth. The story was traced to a Baptist preacher, but was never contradicted by publications called orthodox. It is needless to mention a tenth part of these idle stories, propagated without truth, or any justifiable reason. I shall notice but one more. You have not forgotten *Peregrinus*, which appeared first in the *Secretary*. Notwithstanding the repeated calls on the former editor of that paper for facts to support that libel on the whole of the clergy of our order, not a lip appeared to elucidate the subject,

and the editor sat down quietly under the imputation of giving currency to a tale, without a shadow of support from truth.

These are a few of the multitude of facts which abound, all of the same character. With what justice you complain of us, under these circumstances, I leave for you to decide. Wishing you every blessing, temporal and spiritual, I remain,

Your friend,

MENTOR.

FROM THE SAME PAPER.

Mr. Editor—Since the appearance of my second letter to a Baptist, I have noticed the following, as part of an editorial article in the *Christian Secretary*, No. 49, on which I wish to offer a few brief remarks :

"We do not read in the New Testament, of any that communed at the Lord's table, but such as had previously been baptized and united with the visible Church."

This extract appears to indicate a full belief that all, who partook of the Eucharist in the primitive churches, received water baptism. I ask for *proof* that one of Christ's immediate disciples received this ordinance, except those who left John, and followed Jesus.

If the scriptures give us any such intimation, I have only to plead ignorance, for I am certainly not acquainted with the fact. If it be indeed a *positive institution* of Christ it can certainly be shown.

As this quotation has nothing to do with our different views of the ultimate destiny of man, I shall certainly esteem it a favour from the Editor of that paper, to furnish evidence of that which he assumes as fact, and will most certainly yield to the testimony of scripture. It is of course understood, that his objections to my second letter shall be included in the subject. Should testimony appear full and satisfactory, my duty will evidently be, to unsay what I have advanced on this subject. Having no private interpretation of scripture, and wishing for nothing but the truth, on this and all other subjects, I remain, yours truly,

MENTOR.

ADVICE TO FEMALES.—No. 10.

"Hear the words of *Prudence*, give heed unto her counsels, and store them in thine heart : her maxims are universal, and all the virtues lean upon her : she is the guide and mistress of human life.

Put a bridle on thy tongue : set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Let her that scoffeth at the lame, take care that she halteth not herself : whosoever speaketh of another's failings with pleasure, shall hear of her own with bitterness of heart.

Of much speaking cometh repentance, but in silence is safety.

A talkative woman is a nuisance to society ; the ear is sick of her babbling, the torrent of her words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee ; neither deride another, for it is dangerous.

A little jest is the poison of friendship ; and she that cannot restrain her tongue, shall have trouble.

Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let property put out the eyes of circumspection, nor abundance cut off the hand of frugality; she that too much indulgeth in the superfluities of life, shall live to lament the want of its necessities.

From the experience of others do thou learn wisdom; and from their failings correct thine own faults.

Yet expect not even from prudence infallible success; for the day knoweth not what the night may bring forth."

SAGE REFLECTIONS.

Confidence unlimited, sentiments mutually interchanged and equally sincere, are the only sources from which the true pleasures of society can spring. The spiritless and crowded assemblies of the world, where a round of low and little pleasures fills the hour of entertainment, and pride only aspires to display a pomp of dress and levity of behaviour, may perhaps afford a glimpse of joy to light and thoughtless minds, eagerly impatient to remove the weight which every vacant hour accumulates. But men of reason and reflection, who instead of sensible conversation, instead of any rational amusement, find only a dull unvaried jargon, a tiresome round of compliments, feel aversion from these temples of delight, and resort to them with coldness, dissatisfaction, and disgust.

How tiresome do all the pleasures of the world appear, when compared with the happiness of a faithful, tender, and enlightened friendship! How joyful do we shake off the shackles of society for that high and intimate connexion of the soul, where our inclinations are free, our feelings genuine, our sentiments unbiassed; where a mutual confidence of thoughts and actions, of pleasures and of pains, uninterruptedly prevails; where the heart is led with joy along the path of virtue, and the mind conducted by happiness into the bowers of truth; where every thought is anticipated before it comes to the lips; where advice, consolation, succour, are reciprocally given and received in all the accidents and misfortunes of life. The soul thus animated by the charm of friendship, springs from its sloth and apathy, and views the irradiating beams of hope breaking on its repose.

ZIMMERMAN.

FROM THE NEW-YORK TELESCOPE.

HIGH SALARY; OR DISINTERESTED BENEVOLENCE!

*'All you that have plenty of Dollars,
And seek the good will of your Priest,
Come, help us to train up more scholars
To preach for the mystical beast!'*

On Monday Evening, the 10th inst. a Congregational Meeting was held in the brick Presbyterian Church, in Beekman-street, to allow or refuse the *Small Salary* of 3,250 or 3,500 dollars per annum, for the support of Dr. Spring. The clerical Gentleman being, we presume, afraid he would not obtain a vote for it, attended the meeting; opened it with a sanctified prayer, made a cringing and suppli-

catory speech, which he had previously prepared, and begged it, as an especial favour, to allow him that sum; as he could not live on less. Part of his hearers, who probably owned no pews, being enthusiastically attached to him, did not dare say, Nay! Whilst the most pious, substantial, and respectable of the *pew-holders* from whom the salary is derived, expressed their unqualified disapprobation. The salary, however, was obtained; and that, with a few hundred more from another source, making in all, including perquisites, about *Forty Hundred Dollars!*—This gives his Reverence a better support than any one in his congregation. But it cannot last long; for when the worshippers hear this hireling Priest, they will naturally within themselves exclaim, *He preaches for Money*; it is *cash* that makes up his Disinterested Benevolence. O, the ***** of an extravagant Hopkinsian.*

A PRESBYTERIAN

* One of the fundamental doctrines of the Hopkinsians, is, that all true virtue or real holiness, consists in disinterested benevolence; that all sin consists in selfishness, or promoting one's private interest.

UNIVERSAL LAW.

"The great law imprinted in the hearts of all men, is, to love the public good and the members of the common society as themselves. This love of order is supreme justice, and this justice is amiable for its own sake. To love it only for the advantages it produces us, may be politic, but there is little goodness in it. It is the highest injustice, to love justice only for the sake of recompense. In a word, the universal, immutable, and eternal law of all intelligent beings, is to promote the happiness of one another, like children of the same Father." CICERO.

WHAT IS PRAYER.

Prayer is the soul's sincere desire,
Uttered or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That any lips can try;
Prayer the sublimest strains that reach
The majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watch-word at the gates of death,
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And say, 'Behold! he prays!'

The saints in prayer, appear as one,
In word, and deed, and mind,
When with the Father and the Son,
Their fellowship they find.

Nor prayer is made on earth alone—

The Holy Spirit pleads;
And Jesus on the eternal throne
For sinners intercedes.

O thou, by whom we come to God,
The life, the truth, the way,
The path of prayer, thyself hast trod,
'Lord teach us how to pray.'

MONTGOMERY.



ANECDOTE.

A learned clergyman in Maine was lately accosted in the following manner, by an illiterate clergyman, who despised education. "Sir, you have been to college, I presume." "Yes, sir," was the reply. "I am thankful," replied the former, "that the Lord has opened my mouth to preach without any learning." "A similar event," replied the latter, "took place in *Balaam's* time, but such things are of rare occurrence at the present day."

MARRIED,

In this town, on Thursday last, by Rev. Mr. Pickering, Mr. Seth Howard, of Olneyville, to Miss Mary Miller, of Cumberland.

On Saturday evening last, by Rev. Mr. Mudge, Mr. Richard Jones Wethby, to Miss Lucy Winslow, daughter of Mr. Philip Winslow, of Freetown, Mass.

In Seekonk, 7th inst. by Rev. Mr. Pease, Mr. Edward Dexter, Jr. to Miss Avilla Walker, daughter of Mr. Timothy Walker, all of Seekonk.

DIED,

In this town, on Friday evening last, Adeline Mowbray, daughter of Mr. Wm. Field, in her 12th year.

On Sunday evening last, Mrs. Patience Fisher, widow of the late Mr. Seth Fisher, in her 64th year.

AT NO. 110½, WESTMINSTER-STREET,

The following Books and Pamphlets may be procured:

Ballou's Sermon on the New Birth

Do. do. on Exodus xxxii. 35

Do. do. on I. Peter iv. 17, 18

Do. do. on Genesis xxviii. 17

Kneeland's Sermon on Psalm ix. 17, with an account of ancient copies of the Bible

Mystery of Revelation unfolded, in two Discourses on Rev. xx. 10, 12

Bisbe's Discourse, the Charge of Mr. Dean, &c. at the Installation of Rev. Mr. Pickering

Pickering's Reply to Dr. Carpenter's attack on the doctrine of God's Universal grace

Do. Sermon on Acts xxviii. 22

Do. do. Luke xix. 38

Do. do. Matthew xvi. 6

Do. do. Luke x. 42

Do. do. Matthew viii. 11, 12

Gross' Sermon on Matthew xxv. 46

Force of Prejudice—Mace's Sermon on Psalm ix. 17

Judge Thatcher's Letter on Original Sin

Ballou's Treatise on Atonement

Do. Letters in defence of Divine Revelation

Do. do. with Rev. Mr. Walton and Rev. Mr. Buckminster

Kneeland's Lectures on Universal Benevolence

Do. Translation of the New Testament

Hymn Books used at the Universalist Chapel in this town

Public Discussion between Rev. Mr. McCalla, a Presbyterian, and Rev. Mr. Kneeland, an Universalist

Balfour's Inquiry into the scriptural import of the words *Sheol*, *Hades*, *Tartarus*, and *Gehenna*, all translated Hell, in the version of the Bible now in use.